Magazine of Majlis Ansarullah UK

ANSARUDDIN

March - April 2012 Aman - Shahadat 1391 HS Vol:9 No:2



Baitul Aaman Mosque, Manchester



مجلس عاملہ انصار اللہ یوکے سنہ 2012ء حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کے ہمراہ

ANSARUDDIN

بســـم اللہ الرحمٰن الرحیم

In the name of Allah, the Gracious, the Merciful

Magazine of Majlis Ansarullah UK

Contents

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Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah

WALES MOSQUE FUND APPEAL. ALL ANSAR ARE REQUESTED TO PARTICIPATE.

Dars-ul Qur'an

O ye people! Fear your Lord, Who created you from a single soul and created there from its mate, and from them twain spread many men and women; and fear Allah, in whose name you appeal to one another, and fear Him particularly respecting ties of relationship. Verily, Allah watches over you. (Al-Nissa :2)

Word (single soul) may signify. (1) Adam; or (2) man and woman taken together, because when two things jointly perform one function, they may be spoken of as one person. For instance 2:62 speaks of one food, while it consisted of Manna and quails; or (3) man and women taken individually, because mankind may be said to have been created from one "single soul " in the sense that each and every individual is created from the seed of man who is " one soul " and is also born of woman who is likewise " one soul." The expression, and created there from its mate, does not mean that woman was created out of the body of man but that she belonged to the same kind and species as man, having the same nature and the same propensities.

The meaning of this expression becomes clear when elsewhere we read in the Quran: *And Allah has made for you mates from among yourselves (16:73); and He has made for you pairs of your own selves and of the cattle also pairs (42:12)*. This means that, like other human beings, a wife was provided for Adam from his own species. And just as other men's wives are not created from their ribs, so was the wife of Adam not created out of his ribs; and just as our wives have been made from ourselves in the sense that they are of the same kind as ourselves, so was the wife of Adam created from his rib in the sense that she belonged to the same race as Adam did.

The preposition Min (from) which has given rise to this misconception has been used in the Quran, not only about Adam but about other men as well (e.g. 4: 60; 9:128; 10:3; 62: 3, 4.), and in both cases it should mean the same thing i.e. belonging to the same kind or species. The Quran surely, lends no support whatever to the view that Eve was actually created from the rib of Adam, as is clear from the following verse: *We have created you in pairs (78:9); and of every We have created pairs (51:50),* which means that, just as God created a mate for every living thing, so did He make one for Adam. He did not need to depart from this law in respect of Adam and to create a female for him out of his own body.

The idea of Eve having been created out of the rib of Adam seems to have arisen from a saying of the Holy Prophet to the effect *"women have been created from a rib, and surely the most crooked part of a rib is the highest part thereof. If you set yourself to straighten it, you will break it" (Bukhari, ch. on, Nikah)*. This Hadith is, however, an argument against the above view rather than in favour of it, for it makes no mention of Eve, and speaks of all women, and it is clear that every woman has not been created from a rib.

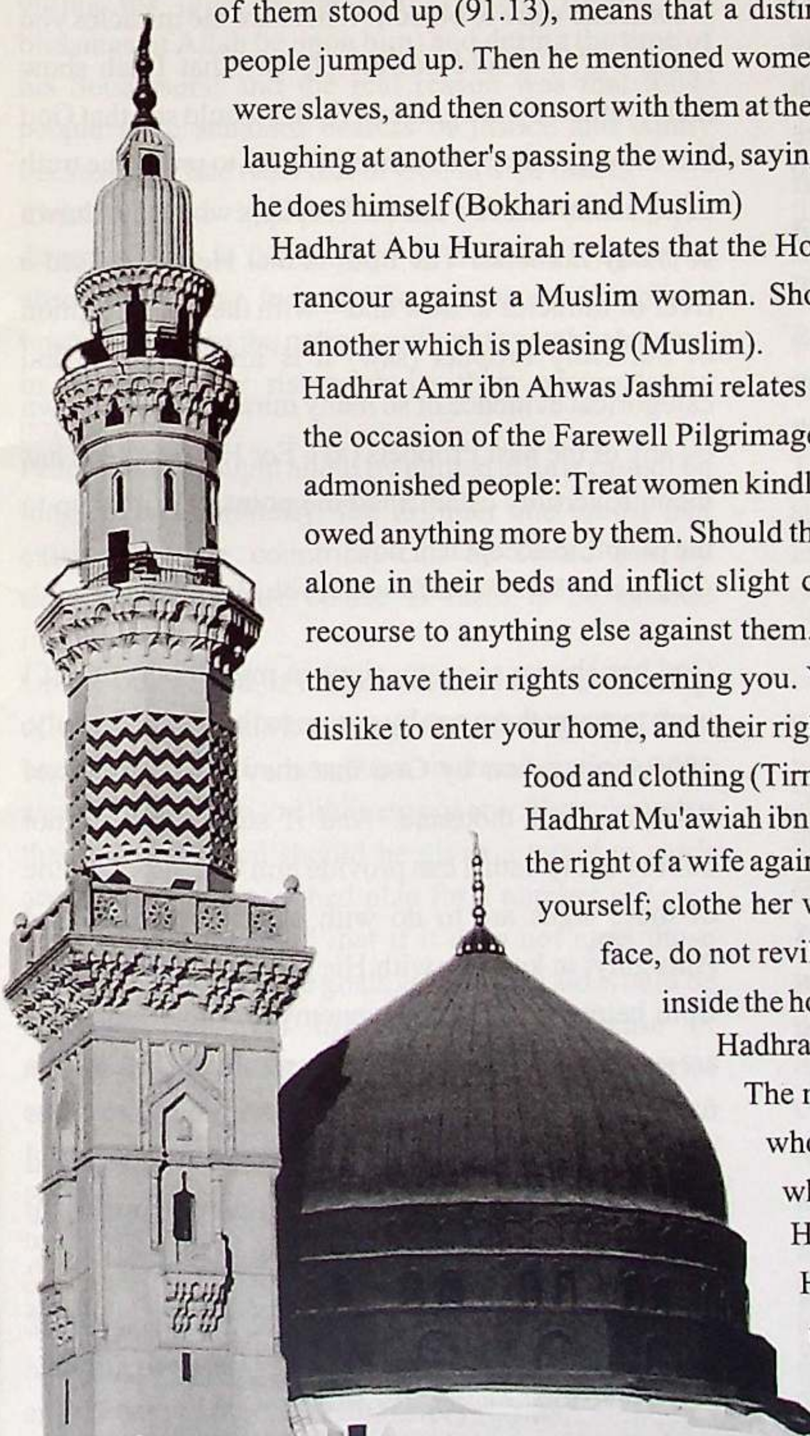
The expression "created from a rib" is evidently figurative and must not be taken literally. What it means is only that, like unto a rib, there is a sort of crookedness in the nature of woman and that this very crookedness lends charm to her. An analogous Quranic expression, *"man is made of (lit. from) haste" (21: 38)* helps to illustrate the point. These words clearly do not mean that man has been created out of a substance called Ajal or haste. They mean only that man is hasty by nature. The above view has been supported by Majmaul al Bihar, Bahr al-Muhit and Shaj al-Wahhii, which all agree that in the above Hadith the Arabic word means a certain crookedness in manners, the word itself meaning crookedness.



Dars-ul-Hadith

Hadhrat Abu Hurairah relates that the Holy Prophet said: Treat women kindly. Woman has been created from a rib and the most crooked part of the rib is the uppermost. If you try to straighten it you will break it and if you leave it alone it will remain crooked. So treat women kindly (Bokhari and Muslim). Another version is: A woman is like a rib; if you try to straighten it you will break it and if you wish to draw benefit from it you can do so despite its crookedness. Muslim's version is: Woman has been created from a rib and you cannot straighten her. If you wish to draw benefit from her do so despite her crookedness. If you try to straighten her you will break her, and breaking her means divorcing her.

Hadhrat Abdullah ibn Zam'a relates that he heard the Holy Prophet delivering an address. He mentioned the she-camel of Saleh, the Prophet, and the one who hamstrung her. He said: When the most wretched of them stood up (91.13), means that a distinguished, wicked and most powerful chief of the people jumped up. Then he mentioned women and said: Some of you beat your wives as if they were slaves, and then consort with them at the end of the day. Then he admonished people against laughing at another's passing the wind, saying: Why does any of you laugh at another doing what he does himself (Bokhari and Muslim)



Hadhrat Abu Hurairah relates that the Holy Prophet said: Let no Muslim man entertain any rancour against a Muslim woman. Should he dislike one quality in her, he would find another which is pleasing (Muslim).

Hadhrat Amr ibn Ahwas Jashmi relates that he heard the Holy Prophet say in his address on the occasion of the Farewell Pilgrimage, after he had praised Allah and glorified Him and admonished people: Treat women kindly, they are like prisoners in your hands. You are not owed anything more by them. Should they be guilty of open indecency you may leave them alone in their beds and inflict slight chastisement. Then if they obey you do not have recourse to anything else against them. You have your rights concerning your wives and they have their rights concerning you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing (Tirmidhi).

Hadhrat Mu'awiah ibn Haidah relates: I asked the Holy Prophet: What is the right of a wife against her husband? He said: Feed her when you feed yourself; clothe her when you clothe yourself, do not strike her on her face, do not revile her and do not separate yourself from her except inside the house (Abu Daud).

Hadhrat Abu Hurairah relates that the Holy Prophet said: The most perfect of believers in the matter of faith is he whose behaviour is best; and the best of you are those who behave best towards their wives (Tirmidhi).

Hadhrat Abdullah ibn Amr ibn 'As relates that the Holy Prophet said: The world is but a provision and the best provision of the world is a good woman (Muslim).



From the writings of the Promised Messiah and Mahdi عليه السلام

God has informed me directly through His living Word that if I am troubled by people asking how they should know that I am from Him, I should tell them: It is sufficient proof that His heavenly signs are my witness, my prayers are accepted, knowledge of the unseen is revealed to me beforehand, and such mysteries, as are known to none other than God, are disclosed to me in advance. And the second sign is that should anyone want to challenge me in the aforesaid matters—in the acceptance of prayers, being given prior knowledge of their acceptance, and in being given knowledge of unseen matters that lie beyond the limits of human knowledge—he will surely be defeated in this challenge, be he from the East or from the West. These are the signs that have been vouchsafed to me.

[Government Angrezi Aur Jihad, RuhiinI Khaza'in. vol. 17, pp. 29-30]

I swear by God, in Whose hand is my life, that if all the people who have witnessed the signs that have been shown for my sake and for my support were to be gathered at one place, there would be no monarch on earth whose army would exceed them in numbers. Yet the earth is so full of sin that people are rejecting even these signs. Heaven has testified in my support and so has the Earth.

|[I'jaz-e-Ahmad!, Ruham Khaza'in, vol. 19, p. 108]

I emphatically claim that if a Christian were to stay in my company, he would witness a number of signs within one year. Divine signs are raining down in this place and God, Whom people have forgotten and have put His creatures in His place, is now manifesting Himself in my heart. He wants to reveal Himself. Is there anyone desirous of beholding Him?

[Kitab-ul-Bariyyab, Riiham Khaza'in, vol. T3,p. 108]

If someone were to object, 'Where are the miracles you speak of?', I would not merely say that I can show them, rather, by the grace of God, I would say that God has shown so many miracles in order to prove the truth of my claim that few are the Prophets who have shown so many miracles. The truth is that He has caused a river of miracles to flow and—with the sole exception of our Holy Prophet (saw) it is impossible to find categorical evidence of so many miracles being shown by any of the past Prophets (as). For His part, God has incontrovertibly established the point. It is now up to the people to accept it or not.

[HaqTqat-ul-Wahi, RuhaiifKhaza'in, vol. 22, p. 574]

God has shown so many signs in my support that if I were to count them one by one up to this day, 16th July, 1906,1 can swear by God that they are in excess of three hundred thousand. And if someone does not believe in my oath, I can provide him with proof. Some of these signs are to do with occasions when God Almighty, in keeping with His promise, protected me from being harmed by the enemy. Some of the signs are such that, in keeping with His promise, God always fulfilled my needs and my wishes. And some are of the kind whereby, in keeping with His promise, God brought humiliation and disgrace upon who tried to harm me. Some signs are of the kind in which, according to His Prophecies, He made me victorious over those who filed lawsuits against me.

(Haqiqat-ul- Wahi, Ruhani Khazain, Vol. 22.)

RESTORING WORLD PEACE

Extracts from Friday Sermon delivered by

Hadhrat Khaliftul Masih V *(May Allah support him with His Mighty Help)*

(On 24th March in Baitul Futuh, UK)

The urge for real peace comes from the heart and the voice that comes from the heart is only one that establishes real peace because it is based on love and warmth. There are many such instances that occurred during the time of the Holy Prophet (peace and blessings of Allah be upon him) and during the time of his Successors; and the real reason was that those people were standard bearers of justice and equity because they had reaal fear of God in their hearts.

Therefore, the impression that world peace was destroyed due to the concept of God and religion, is absolutely wrong. Indeed, if today, the world inclines toward God then the nations will try to establish peace in the world by rising above their personal and political interests.

Peace that is brought about by human efforts cannot be long-lasting. Similarly, the disorder and unrest that exists in some countries, can be sorted out by negotiations in due course if there is no outside interference.

On the other hand, if the poor countries want the help of the rich countries, they should improve their organisational infra¬structure, make education easily available and help to eliminate poverty. Every country that is being aided should be given a target to work according to a prescribed plan for a number of years and should be warned that if it does not meet those targets and achieve the goals set for it, its aid would be stopped. This will in itself create a sense of responsibility among the masses of those countries and this will be an act of goodness that will help to foster peace in those countries.

But we observe in today's world that there are insincere sweet words and hollow agreements to establish peace. A great deal of noise is made for development aid as well. All this is being done, not to help the poor people, but to gain political advantage; and it does not produce satisfactory results.

Above all, nowadays, there is a race for new inventions for mass destruction that has made the rich and developed countries so immersed in developing new weapons, missiles, nuclear bombs and research for the destruction of mankind that it seems as if their preference is not to save humanity and create peace but to destroy the world.

Then, again, poverty and starvation is increasing in the developing countries; but whether they are victims of their own pride and ego or they suffer from insecurity, they are trying to join in this race. It appears that despite the worry that peace is disappearing from this world and the search for how it can be established, in practice more attention is being paid to develop weapon of mass destruction.

Therefore, those countries who want to be the standard-bearers of peace should sit down together and work out how the world can be saved from destruction. When thinking of that, they should remember their Creator and then think for the betterment of His creation. But remember that the path the world has chosen today, the effect of instability will not be confined to just one country but will spread all over the world. It is quite possible that we will witness many examples like Hiroshima and Nagasaki or even worse.

Therefore, my request to you is to search inside yourself and look at the Benevolent Creator. We must not leave our next generation handicapped and disabled because of our mistakes. Today, we must establish peace to save our future generation from a life of disability. We must not let our future generation sink into that pit of darkness from which our ancestors brought us out to where we are today. It will be a height of selfishness if for the sake of our false pride or for a temporary gain we forget the future of our future generations.

MESSAGE OF PEACE TO WORLD LEADERS

His Excellency Mr Benjamin Netanyahu
Prime Minister of Israel
Jerusalem

26 February 2012

Dear Prime Minister,

I recently sent a letter to His Excellency Simon Peres, President of Israel, regarding the perilous state of affairs emerging in the world. In light of the rapidly changing circumstances, I felt it was essential for me to convey my message to you also, as you are the Head of the Government of your country.

The history of your nation is closely linked with prophethood and Divine revelation. Indeed, the Prophets of the Children of Israel made very clear prophecies regarding your nation's future. As a result of disobedience to the teachings of the Prophets and negligence towards their prophecies, the Children of Israel had to suffer difficulties and tribulations. If the leaders of your nation had remained firm in obedience to the Prophets, they could have been saved from enduring various misfortunes and adversities. Thus, it is your duty, perhaps even more so than others, to pay heed to the prophecies and injunctions of the Prophets.

I address you as the Khalifa of that Promised Messiah and Imam Mahdi (peace be upon him), who was sent as the servant of the Holy Prophet Muhammad (peace and blessings of Allah be upon him); and the Holy Prophet (peace and blessings of Allah be upon him) was sent as the Mercy for All Mankind amongst the brethren of the Children of Israel in the semblance of Moses (peace be upon him) (Deuteronomy, 18:18). Hence, it is my duty to remind you of God's Message. I hope that you will come to be counted amongst those who hearken to God's Call, and who successfully find the right path; that path which is in accordance with the Guidance of God the Supreme, the Master of the heavens and the earth.

We hear reports in the news nowadays that you are preparing to attack Iran. Yet the horrific outcome of a World War is right before you. In the last World War, whilst millions of other people were killed, the lives of hundreds of thousands of Jewish persons were also wasted. As the Prime Minister, it is your duty to protect the life of your nation. The current circumstances of the world indicate that a World War will not be fought between only two

countries, rather blocs will come into formation. The threat of a World War breaking out is a very serious one. The life of Muslims, Christians and Jews are all at peril from it. If such a war occurs, it will result in a chain reaction of human destruction. The effects of this catastrophe will be felt by future generations, who will either be born disabled, or crippled. This is because undoubtedly, such a war will involve atomic warfare.

Hence, it is my request to you that instead of leading the world into the grip of a World War, make maximum efforts to save the world from a global catastrophe. Instead of resolving disputes with force, you should try to resolve them through dialogue, so that we can gift our future generations with a bright future rather than 'gift' them with disability and defects.

I shall try to elucidate my views based on the following passages from your teachings, the first extract being from the Zabur:

'Do not fret because of evil-doers. Do not envy those who do wrong. For they shall soon be cut down like the grass, and wither like the green herb. Trust in God, and do good. Dwell in the land, and enjoy safe pasture. Also delight yourself in God, and he will give you the desires of your heart. Commit your way to God. Trust also in him, and he will do this: He will make your righteousness go forth as the dawn, and your justice as the noon day sun. Rest in God, and wait patiently for him. Do not fret because of him who prospers in his way, because of the man who makes wicked plots happen. Cease from anger, and forsake wrath. Do not fret, it leads only to evildoing. For evildoers shall be cut off, but those who wait for God shall inherit the land. For yet a little while, and the wicked will be no more. Yes, though you look for his place, he is not there. But the humble shall inherit the land, and shall delight themselves in the abundance of peace.' (Zabur, 37:1-11)

Similarly, we find in the Torah:

'Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. [But] thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee. For all that do such things, [and] all that do unrighteously, [are] an abomination unto the LORD thy God.' (Deuteronomy, 25:13-16)

Thus, world leaders, and particularly you should terminate the notion of governance by force and should refrain from oppressing the weak. Instead, strive to spread and promote justice and peace. By doing so, you will remain in peace yourselves, you will gain strength and world peace will also be established.

It is my prayer that you and other world leaders understand my message, recognise your station and status and fulfil your responsibilities.

Yours Sincerely,

MIRZA MASROOR AHMAD Khalifatul Masih V
Head of the Worldwide Ahmadiyya Muslim Community

An Elementary Study Of Islam

A lecture delivered by Hadhrat Khaliftul Masih IV (May Allah have Mercy on him)

In University of Seville, Spain on 12th March 1990

Part II

THE BOOKS

Let us now turn to the third article of faith, which is the belief in the books. Muslims are required to believe not only in the divine scripture revealed to the Holy Founder of Islam, which is called the Quran, but it is essential for every Muslim to believe in all such divine revelations as were vouchsafed to other prophets, from wherever and whichever age. It is an essential part of a Muslim's belief that if anyone professes belief only in the divine origin of the Quran, and refuses to acknowledge the divine origin of other books, such as the Old Testament and thea New Testament etc., his profession of Islam would be invalidated.

This belief resolves some problems but creates others, and needs to be studied at greater length. It provides the only foundation upon which the unity of man can be built on earth, in accordance with his belief in the Unity of God. It removes the root cause responsible for inter-religious disharmony and mistrust. But this belief in the divine origin of all books raises some very difficult questions to answer.

As we study the books that claim to be of divine origin, we find contradictions not only in the peripheral areas of their teachings, but also in the areas of basic and fundamental beliefs. This could not be so had they originated from the same eternal source of light. The case in point can well be illustrated by the fact that
many such books contain passages which are understood and interpreted by their followers to lead to the belief in lesser deities sharing divinity with the one Supreme Being. In some books, God is presented as the head of a family of gods, having spouses, sons and daughters. In some other books, sainatly human figures are attributed with such superhuman powers as are only befitting to be possessed by God. There are other books in which the Unity of God is stressed so strongly and uncompromisingly as to leave no room for anyone to share God's attributes in whatsoever capacity. The Quran stands out in this respect among all the scriptures of the major world religions.

How does the Quran resolve this dilemma - that is the question. According to the Quran, it is a universal trend of man to gradually interpolate the divine teachings which were vouchsafed to the founders of their religion. To change the concept of Unity to that of polytheism is a manifestation of the same trend. We can definitely discover evidence of the truth of this claim by tracing the history of changes in the text, or the interpretation of the text, from the time of its first revelation. This is why the Holy Quran pointedly draws our attention to the fact that all divine books concurred in their fundamental teachings only at the time of their inception. It is not necessary to go through the laborious exercise of pursuing the history of change, because logically there can be no other conclusion than the one made by the Quran. If there is no God other than the one Supreme Being, and if the claims of all religions - that their divine books originated from God - are to be accepted, then there has to be unanimity among all such books, at least in the fundamentals.

Having said that, one faces another important question regarding the manner in which one can ascertain the original doctrinal teachings common to all religions. One must find a logically acceptable methodology to sift the right from the wrong.

The fundamental beliefs from the point of view of the Holy Quran are so attuned to human nature that they simply sink into the human hearts by the sheer force of their truth. They are as follows:

And they were not commanded but to serve Allah, being sincere to Him in obedience, and being upright, and to observe prayer, and pay the Zakat. And that is the religion of the people of the right path.

Al-Bayyinah (Ch. 98: V. 6)

This means that all the founders of the religions of the world were categorically told that they must worship the one and only God with all sincerity, dedicating themselves purely and completely to Him alone. They were also told to perform regular prayers (as institutionalised in their religion), and to spend (in the cause of God) for the needy and the destitute, and for other similar philanthropic purposes. It is hard to find disagreement with this, whichever religion one may belong to.

In this preliminary discourse we do not wish to involve ourselves in a lengthy discussion on the various different modes of worship as prescribed by God and the reasons for their being different. Presently we are focusing our attention on the reasons as to why religions appear to be different both in fundamentals and in the detailed teachings.

In short we can say that the hand of time is relentless, and the concept of decay is inseparable from the concept of time.

Everything new must begin to grow old and change. One may look at the ruins of great castles and palaces with wonder, but even the buildings built by the same monarchs and designed by the same architects are no exception to this law. Sometimes they are added upon by later generations and are changed in design so drastically as to lose all resemblance to their original shape. Sometimes they are abandoned and become ruins. According to the Quran, the areas of uncompromisable differences in all religions are the handiworks of men belonging to later ages. In the light of this universally acceptable teaching of the Holy Quran, Islam seems to have paved the way for the unification of all religions, at least in fundamentals principles. Thus it does away with man-made obstacles and barriers created to keep the religions apart as distinctly separate entities.

The reason mentioned above is not the only one responsible for the divergence in teachings observed in various books. Some differences were certainly not man-made, but were required by the dictates of time. As man gradually advanced in various areas of civilisation and culture, science and economy, at different stages of his history he required specific teachings related to that period of time, and a divine book would be revealed for his instruction. These time-related teachings were not universal, but related to specific situations and requirements. In certain ages, man lived a life not very far away from that of the sub-human species of life. His intellectual advancements were limited, his knowledge of the universe narrow. He was not even folly aware of the world that he was inhabiting. The modes of communication at his disposal were totally inadequate to help him understand the nature and vastness of the earth and the universality of man. Very often his awareness of existence was confined only to small areas of land or the country to which he belonged.

In many divine books revealed at that time, we do not find mention of the existence of the world beyond the limited domain of the people to whom these books were addressed. It does not necessarily mean, as some secular philosophers would have us believe, that this fact offers enough proof that the books in question were man-made rather than of divine origin.

All divine teachings were related to not only the requirements but also the information possessed by the people of the age, otherwise people of the age could have raised objections against the messengers of the time, accusing them of contradicting commonly established facts. This could have presented an insoluble dilemma for the prophets, as they themselves shared the same knowledge as the people. Many interesting examples of the same can be quoted from the Quran, where the understanding of nature as known to the people of the time was to be proved false by the men of learning of later ages. Whichever position the Quran adopted, it would still remain vulnerable to objections, either by contemporary people or by people of a later age. It is amazing how the Quran solves this problem, and in no way can it be criticised by present day philosophers and scientists either.

The following illustration would be of particular interest. A man of this age does not need to be highly educated to know that the earth rotates on its own axis;

but if someone had made this statement fourteen hundred years ago and dared to attribute it to God, either he would have been rejected out of hand as being absolutely ignorant, or God would be ridiculed as having no knowledge of things which he has professed to have created. The Holy Quran being a universal book for all ages could not have avoided the mention of this subject altogether, or the people of later ages, such as ours, would have rightfully blamed it for possessing no knowledge of the universe. Meeting this challenge squarely, the Holy Quran speaks of the mountains in the following verse, presenting them as floating or coasting like clouds, while people perceive them to be stationary:

You see the mountains and imagine them to be stationary whereas they are moving like the moving of clouds. Al-Naml (Ch. 27: V.89)

Obviously the mountains would not be floating without the earth moving along with them. But the tense used is that of future - *'Muzaria'* - which is common to both the continuous present and future. So the verse may be translated as: The mountains are moving constantly in a coasting motion without making the least effort on their part.1 It can also be translated as: The mountains will move as if they were sailing.1 People of that age might have taken refuge in this second option, but they forgot to take notice of another part of the same verse which says: 'While you think they are stationary.' How could the man of any age think the mountains to be stationary if they suddenly started moving? The description of their movement leaves no room anywhere for anyone to be alive on earth and watch quietly the amazing phenomenon mentioned in the verse.

Logically therefore, the only valid translation would be: 'While you consider the mountains to be stationary, in fact they are constantly in motion.1 There are many other similar examples which can be quoted from the Quran, but I have already illustrated them in another address of mine entitled 'Rationality and Revelation in Relation to Knowledge and Truth'. Any reader interested in further study could refer to the same.

We know for certain that during the remote past when the Vedas were revealed for the benefit of the people of India, the Indians had little knowledge of the worlds lying beyond the seas. Hence there is no mention of any country or people outside India, across the natural boundaries of the Himalayas on the one side and the seas on the other. The silence of the Vedas on the subject may be an appropriate and well understood silence on the part of God. It must be made clear that the facts mentioned in the divine books are of two categories. The first category comprises this worldly facts, which can be understood and verified by all human beings regardless of which religion they belong to. These are the facts that we are referring to in the above discussion. As far as facts belonging to the otherworldly things are concerned, any man can make any claim about them, because they lie beyond the human reach of verification.

Despite differences however, the fundamental points of similarities are always traceable if one digs deeply into a study of original books. As an archaeologist can reconstruct the design of the original plan from a study of the ruins, so also it should not be difficult for a keen observer to read the message of Unity even through the veils of fog and mist created by the followers of the religions as they move away from the time of the founding prophets.

We briefly mentioned some differences which were intentionally designed as against those which resulted from the interpolation of man. To illustrate the former, we can refer to a teaching of the Torah which seems to deprive the Jewish people of the option of forgiveness. To a casual observer, from the vantage point of the modern age, it would appear to be a rather ungodly teaching, unbalanced in the favour of vengeance. Yet a closer examination of the requirements of that age would present the teaching in a completely different light. We know that the Children of Israel, under the oppressive and despotic rules of Pharaohs, were deprived of all their fundamental human rights. They were forced to live a life of abasement and slavery, which did not recognise their right to defend themselves and hit back at the

oppressor.

Some two centuries of such an abject way of life had virtually robbed them of their upright noble human qualities. They would much rather give up their right to avenge in the name of forgiveness, just another name for utter cowardice. Had they been given the clear option to either take revenge or forgive, few there would be among them who would dare take the former option. As such the teaching of the Torah, though seemingly harsh and over-much one sided, is the most perfect teaching in relation to the requirements of that time. It was a diseased state which was meant to be cured with the bitter pill of this injunction.

About thirteen centuries of practising merciless vengeance had indeed hardened the hearts of the Israelites into those of stone. It was at this juncture of time that the Messiah came, who was himself forgiveness, love and modesty personified. Had God granted the Jews of his time both the options of forgiveness and revenge, they would certainly have opted for revenge without even dreaming of forgiveness. The question arises as to what should be the perfect teaching relevant to the time of Jesus? Forgiveness of course, but without the option of revenge. This is exactly what happened. This illustration makes it amply clear that certain teachings, though apparently contradictory, in fact serve the same purpose and work in unison as far as the designs of God are concerned. The purpose is the healing of the sick which may need different medicines at different times.

The Prophets

The fourth fundamental article of faith in Islam is belief in all the prophets. This article is in fact a logical conclusion to the third one. The same philosophy as underlies the belief in all books also necessitates belief in all the prophets. The Holy Quran speaks of the many prophets who mostly belong to the Middle Eastern line of prophethood, beginning with Adam upto the time of Muhammad, peace be upon him. But there are exceptions to the rule. There are two things which are specifically mentioned in the Quran relating to this issue:

A) Although the names and short histories of some prophets were revealed to the Holy Founder of Islam, the list is in no way exhaustive. They are just specimen names, and there are a large number of prophets do not find mention in the Quran.

B) In the list of prophets who are specifically mentioned, there are certain names which do not seem to belong to the prophets of Israel. Many commentators therefore are inclined to believe that they are non-Arab prophets who are included in the list just for the sake of representation of the outer world. For instance, Dhul-Kifl is one name in the list of prophets which is unheard of in the Arab or Semitic references. Some scholars seem to have traced this name to Buddha, who was of Kapeel, which was the capital of a small state situated on the border of India and Nepal. Buddha not only belonged to Kapeel, but was many a time referred to as being 'Of Kapeel'. This is exactly what is meant by the word 'Dhul-Kifl. It should be remembered that the consonant 'p' is not present in Arabic, and the nearest one to it is 'fa'. Hence, Kapeel transliterated into Arabic becomes Kifl.

Apart from the evidence of the Quran, there is one reference which is controversial among the commentators. There is a tradition reported from the Holy Prophet (sa) which speaks of an Indian prophet by name. In his words:

*There was a prophet of God in India who was dark in colour and his name was Kahan**

Now anyone acquainted with the history of Indian religions would immediately connect this description to Lord Krishna, who is invariably described in the Hindu literature as being dark of complexion. Also, the title Kanhaya is added to his name Krishna. Kanhaya contains the same consonants K,N,H as does the name Kahan - in no way an insignificant similarity. But whether any non-Arab prophet was mentioned by name or not is only an academic discussion. There is no denying the fact that the Holy Quran makes it

incumbent on every Muslim not only to believe in all the prophets, but it also clearly informs us that in every region of the world and in every age, God did raise messengers and prophets.

This belief in principle in the truth of the founding prophets and also the minor prophets of other religions is a unique declaration of the Quran, absent in all other divine books. It throws light on the universality of creation as well as on the universality of Islam itself. If the Quranic claim that the teachings of the Quran are for the entire world is true, then it has to recognise the truth of all prophets. Otherwise the followers of so many different religions will not find any connecting bridge between themselves and Islam.

The recognition of the truth of all books and the recognition of the truth of all prophets is a revolutionary declaration which has many benefits for man as a whole. Among other things, it powerfully paves the way for inter-religious peace and harmony. How can one be at peace with the followers of other religions if one considers them to be impostors and if one monopolises the truth only for the religious divines of one's own faith?

It is a universal observation that the followers of various religions tend to know very little about the doctrinal aspects of their own religions. It is the ordained priesthood or other leaders who seem to be the custodians of religious knowledge, and it is to them that the common people turn when they stand in need of religious guidance. Such people are far more sensitive to the question of the honour of their prophets and divines than they are even on the issue of God and His honour.

Apart from Islam, none of the divine books of religions bear testimony to the truth of the founders of other religions. The absence of any recognition of the truth of prophets other than their own has insulated religions from one another, each one claiming to monopolise truth, each viewing the prophets of other religions as impostors. Although in every day life we do not find this expressed in such strong terms, the hard reality remains, that if the followers of any religion take their beliefs seriously, they have to consider all other religions to be false, even at their sources. It is impossible to conceive a Christian, a true believer in Christianity as he understands it today, who would testify to the truth of Buddha, Krishna and Zoroaster. Particularly, the Christian stance only alternative for them is to become Muslims. The orientalists discussing this subject have always maintained this position very clearly, many among them having gone to the extent of showing undisguised hostility towards the founder of Islam on the premise that he had to be false. The same applies to other religions alike.

Although in every day life we do not come across such glaring examples of discourtesy and insult, but whether one keeps one's views to oneself or expresses them openly, the barrier still remains. It is evident from this that the followers of all religions have compartmentalised themselves against all others, and the barrier between truth and falsehood, right or wrong does succeed in preventing the religious harmony so much needed by man today.

Of course, there are very civilised and educated Christians in the world, who out of courtesy would not offend the sensibilities of Muslims by denouncing the Holy Prophet (saw) of Islam as an impostor. However the Christians, in accordance with their beliefs, have no option but to reject the truth of the founder of Islam. In the case of a Muslim however, it is a completely different story. When he speaks of Jesus Christ or Moses or Krishna or Buddha with veneration and love, he does so because he has no other option. It is a part of the fundamental article of his faith to extend not just a human courtesy, but to genuinely believe in their truth and honour. In the light of this, this article of faith appears to hold an importance of global scale. It establishes inter-religious peace and harmony and genuinely creates an atmosphere of mutual trust and love. Like the Unity of God it holds the intrinsic quality of being irreplaceable - there is no alternative.

The Promised Messiah, Hadrat Mirza Ghulam Ahmad[3]* of Qadian, has summarised the Islamic belief in other prophets as follows:

One of the principles which forms the basis of my belief refers to the established religions of the world.

These religions have met with wide acceptance in various regions of the earth. They have acquired a measure of age, and have reached a stage of maturity. God has informed me that none of these religions were false at their source and none of the prophets impostors.[1]

This is a beautiful principle, which promotes peace and harmony, and which lays the foundation for reconciliation, and which helps the moral condition of man. All prophets that have appeared in the world, regardless of whether they dwelt in India or Persia or China, or in some other country, we believe in the truth of them, one and all.[2]

With the establishment of this fact that there had to be prophets all over the world in all ages who originated from God, the stage seems to be set for a universal prophet. The acceptance of a universal prophet requires a reciprocity. When you expect others to believe in someone you consider to be true, it would certainly help if you bear witness to the truth of such holy people in whom the other party has unshakeable faith.

Islam therefore lays down the foundation for the universality of a single prophet. As such the claim of the Quran - that the Holy Prophet (saw) was raised not only for Arabia but for the whole of mankind - is founded on a sound philosophy. We find mention in every religion of a Utopian future or golden age when all mankind would be brought under the one flag. But there does not seem to be any foundation laid for the unification of man in his beliefs and dogmas. It was for the first time in the history of religion that Islam paved the way for a universal religion by the declaration that all the people of the world, at different times, were blessed with the advent of divine messengers.

According to the Holy Quran, the institution of prophethood is universal and timeless. There are two terms used to indicate the same office, each with slightly different connotations. The term An-Nabi has the connotation of prophecy. Those whom God chooses to represent Him are implanted with the knowledge of certain important events regarding the future. They are also told of things past, which were unknown to the people, and his knowledge of them stand as a sign of his being informed by an All-Knowing Being. Prophecy as such establishes the truth of the prophets, so that people may submit to them and accept their message.

The second term used in connection with prophets, is Al-Rasool or Messenger. This refers to such contents of the prophet's revelation as deal with important messages to be delivered to mankind on God's behalf. Those messages could be speaking of a new code of law, or they could simply be admonishing people for their past lapses in reference to previous revealed laws.

Both these functions unite in a single person, and as such all prophets can be termed as messengers, and all messengers as prophets.

According to Islam, all prophets are human beings and none bear superhuman characteristics. Wherever some miracles are attributed to prophets, which are understood to indicate their superhuman character, the categorical and clear statements of the Quran reject such a notion. Raising of the dead is one of such miracles attributed to certain prophets. Although similar descriptions are found in many divine scriptures or religious books, according to the Quran they are not meant to be taken literally, but have a metaphorical connotation. For instance, it is attributed to Jesus (as) that he raised the dead into a new life. But the Holy Quran speaks of the Holy Prophet Muhammad (saw) in the same terms, with the same words being applied to his miracle of spiritual revival. Similar is the case of creating birds out of clay and causing them to fly in the name of God. These birds are only human beings who are bestowed with the faculty of spiritual flight, as against the earthly people.

No prophet is granted an exceptionally long term of life which makes him distinctly different and above the brotherhood of prophets to which he belongs. Nor is any prophet mentioned as having risen bodily to remote recesses of the universe. Wherever there is such mention, it is spiritual ascent which is meant, not bodily ascent, which the Quran categorically declares is against the character of prophets. When the Holy

Founder of Islam was required by the People of the Book to physically ascend to heaven and bring back a book, the answer which God taught him was simply this:

Say to them: *'My Lord is far above (such childish conduct). I am no more than a human being and a prophet.*[1]

Surah Bani-Israel (Ch. 1 7: V. 94)

This answer rejects all claims about other prophets who are understood to have ascended physically to heaven. The argument implied in this answer is that no human being and no prophet can rise bodily to heaven, otherwise the Prophet Muhammad (saw) could also have repeated the same miracle. The emphasis on the human characteristics of prophets and their human limitations is one of the most beautiful features of fundamental Islamic teachings. Prophets rise above their fellow human beings not because they were gifted with superhuman qualities, but only because they gave a better account of the quafities that they had been gifted with. They remained human, despite having ascended to great spiritual heights, and their conduct as such is inimitable by other human beings.

On the issue of continuity of prophecy, Islam categorically declares the Holy Prophet (saw) of Islam to be the last of the law-bearing prophets and the Quran to be the last Divine book of law, perfected and protected till the end of time. Obviously a book which is perfect and also protected from interpolation transcends alteration. No change is warranted on both counts. As long as a book is perfect and protected from human interpolation, no change is justified.

As far as prophecy other than law-bearing prophecy is concerned, the possibility of its continuity is clearly mentioned in the Quran. Again there are clear prophecies about such divine

Founder of Islam and the Holy Book - the Quran. The following verse of Surah Al-Nisa leaves no ambiguity about this:

And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous.

Surah Al-Nisa (Ch. 4: V. 70)

In short, Islam is declared in the Quran to be the last perfected religion for the benefit of mankind, after which no new teaching would be revealed to annul the teachings of Islam, nor would a new independent prophet be born outside the domain of Islam; any new prophet would be completely subordinate to the Holy Prophet Muhammad (saw).

The prophets always came to deliver a message. That message was not confined to the areas of beliefs, but also covered the areas of practices and implementation of the beliefs. The teachings are divided into two large categories:

1. How to improve one's relationship with God.
2. How to conduct oneself in relation to one's fellow human beings.

These two categories in fact cover all aspects of religious laws. We cannot enter into a lengthy discussion of how this task is carried out to perfection in Islam, but perhaps it would be appropriate to illustrate a few important features of this teaching of universal character.

TABLIGH NEWS LETTER

March & April 2012 Majlis Ansarullah UK Qiadat Tabligh



"We should not think that by organising an occasional bookstall or an exhibition here and there that we have discharged our duty. The Holy Prophet (saw) did preach in this manner but he also employed other techniques. We should follow his example and go into villages where there is relatively a more receptive audience ... If efforts are coupled with prayers then Allah will grant you good fruits of your labour."

from Friday Sermon on 30th September 2005 at Baitul Futuh Mosque, London

By the Grace of Allah, Majlis Ansarullah have held various events throughout the UK as part of an extensive programme of Tabligh in villages and cities as instructed by our Beloved Hazoor-e-Aqdas (may Allah strengthen his hands). In March and April 2012 Majlis Ansarullah held 28 major events (Quran Exhibitions, Q & A Sessions) and 187 stalls. All Events Reports received by Qiadat Tabligh have been included in this Ansaruddin Newsletter.

Some events were blessed with good attendance and some others had less attendance. Some Majalis have asked for advice on this. The Promised Messiah (on whom be peace) advised that we even need Allah's help to tie a shoelace so of course prayers are always the first resort for help. Furthermore, Hazoor-e-Aqdas (may Allah strengthen his hands) reminds us that as long as we observe Ittemam-ul-Hujjat (completion of proof, when we have made all efforts to ensure the truth has been completely made available to people), we can leave the rest to Almighty Allah.

It is therefore particularly encouraging that 4 bai'ats have been achieved mainly as a result of Ansaar Tabligh events in March to April 2012. May Allah accept the efforts of all those who took part all over the UK and reward them abundantly. Aamin!

Majlis Ansarullah UK - Qiadat Tabligh

Event Report Guideline

Qiadat Tabligh requests Zoama-e-Aala, Regional Nazmeen and Zoama Majalis to send (at least a brief) report on the very next day after any Quran Exhibition or Q & A Session so that Majlis Ansarullah report to Hazoor-e-Aqdas (may Allah strengthen his hands) and Qiadat Tabligh insert for Ansaruddin can be timely. The following information should be in any event report:

- Number of invitations distributed before the event.
- Name and designation of the event chairman.
- Name of National Ansaar Aamla Member attending.
- Name of Keynote Speaker (Missionary).
- Topic of the event.
- Number of non-Ahmadi guests in attendance.
- Name and position of dignitaries in attendance.
- Detail of any special questions during the event.
- Names of Ansaar who participated in arrangements.
- Quality photographs showing guests.
- Try to include labels differentiating photos of guests and hosts

Send event report to **tabligh.ansar@gmail.com** on the very next day after the event.

Published by

Qiadat Tabligh



Majlis Ansarullah UK

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Tabligh Summary (March & April) Majlis Ansarullah UK - Region Wise

Region	No. of Majalis	Village Activities						City Activities				Overall		
		No. of Visits	No. Of Mil. leaflets given Door to Door	No. of Stalls	No. of Mixed Literature Distributed	No. of Q/A & Exhi	No. of Guests in QA	No. of Stalls	No. of Mixed Literature Distributed	No. of Q/A & Exhi	No. of Guests in QA	No. of Contacts	No. of Ansar Participated	No. of Baits
London	10	16	2,953	15	2,144			24	1,131	2	2		126	
Baitul Futuh	10	20	5,227	9	400	1	20	18	805	2	93	24	133	
Baitun Nur	10	25	3,128	20	1,444	2	16	17	2,239	2	24	42	169	
East	8	16	826	1	454	1	50	1		2	132		31	
Herts	5	9	2,169					2	40	2	33		12	
Islamabad	7	11	1,497	1	42			5	290	1	7		39	
Middlesex	7	4	1,141	2	69			8	663	1	120	3	27	
Midlands	11	22	1,610		464	1	26	8	333				58	3
North East	11	29	11,332	5	935			19	351	4	90	15	80	
North West	6	9	544	2	287	2	93	6	198	3	36	27	84	1
South	7	7	90	4	181			12	718			3	44	
South West	3	4	537					6	737	1	6	2	34	
Scotland	2	9	2,600	2		1							20	
TOTAL	**97**	**181**	**33,654**	**61**	**6,420**	**8**	**205**	**126**	**7,505**	**20**	**543**	**116**	**857**	**4**

Holy Quran Posters Exhibition Guidelines

National Aamla members have noticed that Quran posters in Exhibitions are not displayed in the guideline order. In case you have misplaced/not received this guideline order, please note the correct and proper order according to Majlis Ansarullah guidelines in table to the right of this text.

Topic numbers are mentioned on the bottom right of each poster. If you do not have sufficient space to display all posters, please select some posters from each topic according to the requirement of the programme. These selected posters should still be displayed in the guideline order.

Topic	No	Theme
A	1	Basic facts
	2	Opening message
	3	Guidance for all mankind
	4	Healing and Mercy
	5	Safeguarded script
	6	Unique Revelation
B	7	Allah the Master Provider
	8	Attributes (Surah Ikhlas)
	9	Attributes
C	10	Universality of the Holy Prophet
	11	Exemplar for Mankind
	12	First revelation
D	13	The birth of Jesus
	14	status of Mary and Jesus
E	15	Believe in all Prophets/Books
	16	Inter religion harmony
	17	No compulsion in religion
	18	Blasphemy
F	19	The purpose of Creation
	20	Devotion to God almighty
	21	Veil for men and women
	22	Equality for men and women
	23	Code of conduct
	24	Islam means peace

Topic	No	Theme
G	25	Only defensive wars are permitted
	26	Transgression is forbidden
	27	Honour treaties
	28	Justice with adversaries
	29	Prisoners of war
H	30	Everything is created in pairs
	31	Life is created from water
	32	Astronomy
	33	The nature of universe
	34	Scientific truths
	35	Recently fulfilled prophecies
	36	The clouds and rain
I	37	The genesis of embryology dev
	38	Suez canal
	39	Pharaohs Body
J	40	Moral attitude
	41	Moral values
	42	A caring society
	43	Charity
	44	The equality of mankind
	45	Benevolence towards parents
	46	Despicable practice
	47	Respect for all
	48	Social amity

Majalis Who Took Part in Tabligh Activities - تبلیغی کاموں میں حصہ لینے والی مجالس کی تفصیل

London	Village Visit:	Inner Park(2), Mosque(3), Mosque West, Raynes Park, Roehampton(2), Wandsworth(2), West Hill(2), Wimbledon, Wimbledon Park(2)
	City Stall:	Inner Park(2), Mosque(3), Mosque West(2), Putney(2), Raynes Park(2), Roehampton(2), Wandsworth(2), West Hill(5), Wimbledon, Wimbledon Park(3)
	Q&A / Exhibition:	City: Mosque(2)
Baitul Futuh	Village Visit:	Baitul Futuh, Cheam, Epsom(2), Lower Morden(2), Morden(3), Morden South(3), New Malden(2), Surbiton(2), Sutton, Worcestor Park(3)
	City Stall:	Baitul Futuh(2), Cheam, Epsom(3), Lower Morden(2), Morden, New Malden(2), Surbiton(2), Sutton(4), Worcestor Park
	Q&A / Exhibition:	Village: Epsom City: Epsom, New Malden
Baitun Noor	Village Visit:	Clapham(2), Collierwood (3), Deer Park(9), Eralsfiled(6), Mitcham(2), Peckham, Tooting, Upper Mitcham
	City Stall:	Balham, Clapham(2), Collierwood(2), Deer Park, Earlsfield, Mitcham, Peckham(4), Tooting(2), Upper Mitcham(3)
	Q&A / Exhibition:	Village: Deer Park, Earlsfield City: Balham, Peckham
East	Village Visit:	Barking(2), Gillingham(4), Havering(5), Newham, North London, Redbridge South, Redbridge North(2)
	City Stall:	Gillingham
	Q&A / Exhibition:	Village: Havering City: Gillingham, Newham
Hertfordshire	Village Visit:	Luton(3), Stevenage(3), Watford(3)
	City Stall:	Luton, Stevenage
	Q&A / Exhibition:	Watford(2)
Islamabad	Village Visit:	Aldershot(3), Crawley(3), Islamabad(3), Oxford(2)
	Citt Stall:	Oxford(5)
	Q&A / Exhibition:	City: Crawley
Middlesex	Village Visit:	Hayes, High Wycombe, Hounslow North, Hounslow South
	City Stall:	Greenford(3), Hayes, Hounslow North(4)
	Q&A / Exhibition:	City: Hayes
Midlands	Village Visit:	Birmingham C, Birmingham E(7), Coventry, Leamington Spa, Leicester(2), Northampton(2), Nottingham(2), Peterbrough(3), Walsall(3)
	City Stall:	Birminham C(5), Birmingham E(2), Walsall
	Q&A / Exhibition:	Village: Birmingham C
North East	Village Visit:	Bradford N(2), Bradford S(5), Hartlepool(2), Huddersfield N(5), Huddersfield S(4), Keighly(2), Leeds(4), Newcastle, Sheffield, Spen Valley(3)
	City Stall:	Bradford S, Hartlepool(18)
	Q&A / Exhibition:	City: Bradford North, Bradford South, Keighly, New Castle
North West	Village Visit:	Liverpool, Manchester North(2), Mancher South(3), North Wales(2), Preston
	City Stall:	Manchester North(3), Manchester South, Preston(2)
	Q&A / Exhibition:	Village: Manchester North, Manchester South City: Blackburn, Liverpool(2)
South	Village Visit:	Bexley, Lewisham, Norbury, Purley(2), Shirley, West Croydon
	City Stall:	Bexley(2), Lewisham, Norbury(2), Purley(2), Shirley, West Croydon(5)
South West	Village Visit:	Bristol, Cardiff, Swansea(2)
	City Stall:	Cardiff(3), Swansea(3)
	Q&A / Exhibition:	City: Bristol
Scotland	Village Visit:	Edinburgh, Glasgow(8)
	Q&A / Exhibition:	Village: Glasgow

Name of Ansaar Who Took Part in Tabligh Activities - داعیانِ اِلی اللہ انصار

London
Zahid M Bajwa
Abdul Sami Qureshi
Agha Habeebullah
Anas Ahmad Khan
Kalim A Naeem
Mahmood Ahmad
Rafiq Bhatti
Saeed Hashmi
Syed Zafar Mehmood
A. Qadeer
Ahmad Irfan
Ashfaq Ahmad
Hafeez Ahmad
Hafeez Qadeer
Irfan
Irfan Ahmad
M Siddiq
M. Athar
M. Tahir
Malik Munawer
Manzoor Ahmad
Manzoorulhaq Shams
Masood Ahmad
Mohammad Ahsan
Munawer Ahmad
Munir Ahmad Tahir
Muzaffar Ghumman
Naeem Ahmad
Naeem Ahmad Raza
Naseer Basharat
Naseer Zaheer
Nasir Ahmad
Rafee Naseer
Rafi
Rafi Khan
Rafiq Ahmad
Safeeruddin
Syed Ijaz Pervez
Talha Maqbool
Tanveer Ahmad
Tariq Safdar
Waqar Ahmad

Islamabad
Abdul Ghafoor Javeed
Ch Mohammad Yousaf
Mohammad Sadaqat
Ayub Yaqoob
Dr. Munawar Ahmad
Dr. Umar Hayat
Hafiz Mashood Ahmad
Khalid Omer
Mian Nasir Ahmad
Mohammad Ahmad Na
Mubarik Ahmad
Naeem Ahmad
Abdul Wahab
Aziz Ahmad
Majeed Ahmad Sialkoti
Malik Imtiaz
Malik Munir
Mohammad Akbar
Mohammad Mubarik
Mohammed Naeem
Mubarak Basra
Munawar Ahmad Nasir
Naeem Ahmad
Omar Ahmad
Safdar Abassi
Sleem Ahmad

Baitul Futuh
Arshad Iqbal
Ayub Nadeem
Abdul Waheed
Anas Butt
Anwar Ali Nasir
Basharat Gaffar
Bashir Tahir
Farrukh Shaeikh
Kaleem Anjum
Khalid Mehmood
Mirza Khalid
Mirza Rasheed
Mubeen Ahmed
Mudassar Khan
Nadeem Khan
Nasir Gill
Nasir Qamar
Qammar Zamman
Abdul Hafeez Chaudry
Abdul Majeed
Adeel Butt
Afzal Ahmed
Amir Ayaz
Asif Mansoor
Ayub Khan
Bader Nasir
Basharat Saeed
Dr Hamid Ullah Khan
Haroon Baber
Iqbal Ahmed
Jazib Ahmad
Khalid Bhatti
Khalid M Anwar
Khalid Tahir
Lutful Rehman
Mehmood Chugtai
Mehmood Khan
Mian Basharat
Mohammed Idrees
Muhammad Akbar
Nabeel Ahmed
Nadeem A. Chaudry
Nasir Ahmed
Nasir khan
Nisar Orchad
Rameez Ahmed
Rashid Iqbal Bajawa
Said Khan
Saleem Ahmed Bhatti
Saleem Ul Haq Khan
Shafiq Ahmed
Shaikh Saeed
Syed Safeer Ahmed
Tahir Bashir
Tanveer Tabassum
Tariq Loan
Tayyab Javed
Tokeer Ahmed
Wahab Ahmed
Waseem Bajawa
Zafar Zaferi
Zaffar Iqbal

East
Sabahuddin Najam
Assar Qureshi
Basharat Ahmad Pir
Ch Mubashar
Dr Younas Khan
Ijaz Goraya
Kalim Sanouri
Mohammad H Bukuf
Saad Saud
Shahid Ahmad
Shahid Khan

Baitun Noor
M Afzal Tahir
M Amjad
Ahmad Yanful
Hafiz Furqan
M Noor Chand
Naseeruddin Hammanyon
Rana Attaullah
Saddique Quansah
T A Butt
A Z Khan
Abbas Ahmad
Abdul Jalil
Abdul Rasheed Witol
Abdul Shakoor
Adil Ghani
Ahmad Kamaluddin
Ahmad Naseeruddin
Amir Saleem
Azaz Ahmad
Bashir Ahmad Babar
Fazal Rahman
Haroon Aasamoah
Hussain Atta
M Azam
M Riaz
Mahmood Ahmad
Mohammad Riaz
Naeem Ahmad
Naseeb Anwar
Naseer Abid
Rana Latif
Rasheed Witol
Saddique Boateng
A A Tahir
A S Muhammad
Abdul Waheed
Adam Sam
Afzal Javed
Ahmad Chea
Altaf Ahmad
Athar Ahmad Chand
Atta Ahmad
Ayoob Asamoah
Azizullah
Basharat Ahmad
Dr Abdul Khaliq
Farman Ahmad
Gulam Ahmad
Hafiz Saeed ur Rahman
Ijaz
Irfan Ahmad
Issah Wemah
Jamil Ahmad
Jamil Malik
Jerri ullah Chaudhri
Junaid Ahmad
Khlid Asim
M A Saqib
M Rafique
Mansoor Ahmad
Mickeal Subhan
Mohammad Ahmad Tahir
Mohammad Fraz
Mohammad Shoaib
Mubarik Ahmad
Muhammad Sulaman
N Malik
N R Butt
Nasir Dhilon
Naveed Nagi

Baitun Noor
Nazim Rasool Butt
Qamar Ahmad
R A Latif
Raheem Adil
Rahman Addo
Rana Irfan
Rasheed Nuhu
Rehan Ahmad
S A Sultan
Sadique Mensah
Safeer Ahmad
Sajeel Ahmad
Salah uddin
Saqib Ghani
Sardar Ahmad
Sarfraz Ahmad
Shahid Ahmad
Shahid Mughal
Syed Nasir Safeer
Zafar Mahmood Noor

Hertfordshire
Mohammad Azam,
Mubarak Ahmad

South
Amin Khalid
Muhammad Afzal
Nazar M Khokhar
Asif Nadeem
Khalid M Bajwa
Mansoor
Mirza Tanveer Ahmad
Nasir Ahmad
Abdul Momin
Basharat Zeervi
Daud Ahmad Abid
Fakhar ud Din
Fazal Mehmood
Karim Ahmad
Latif Manget
Mehmood
Mubariz Ahmad
Mubashir Rehman
Muneeb Ur Rehman
Muzaffar Khawaja
Naseem Mehmood
Naseer Khan
Safeer Ahmad
Shahid Ahmad
Tahir Mehmood
Tariq Majeed
Zulfiqar Ali

Middlesex
Bassiti
Chowdry Ameenullah
Abdus Salam Sookia
Mirza Waheed
Abdul Waheed Mirza
Ali Ahmad
Ahmad Raooff khan
Bilal Khan
Feyaz Qureshi
Javed Haider
Mahmood A Khalid
Malik Mahmood
Mubashir Ahmad Tahir
M Amar Rana
Naseer Ahmad
Naseer Ahmad Tahir
Rana M Arshad
Riaz Cheema
Salim Ahmad

Midlands
Haji Tariq Mahmood
Ghulam Abbas Baloch
Sohail Aslam
Abdul Rashid
Amjad Mahmood
Chaudhary Habib Ullah
Hassan Mohammed
Naeem Mian
Tahir Ahmed Dar
Aamir Dar Khalid
Jawad Mohammed
Jawadul Karim Baloch
M. Nawaz Joyia
Malik Manir
Masroor Ahmed Toor
Mian Waheed Ahmed
Munir Malik
Musah Ankomah
Mushtaq Baig
Saeed Rafiq
Syed Aamir Sikander
Syed Imtiaz Ahmed
Tarik Malik
Waheed Mian
Waqar Ahmed

North East
Azizur Rehman
Mahmoodullah Mir
Muhammad Akram
Aejaz Ul Haq
Arif Ahmad
Arshad Ahmad
Farooq Sadiq
Mubashir Shahid
Mujeeb Ur Rahman
Muneeb ur Rehman
Shoaib Nayyer
Tahir Virk
Abdul Shakoor
Dr Iftikhar
Dr Qamar Amini
Ibrar Ahmed
Muhammad Amin
Muhammad Arif
Mustajab
Naeem Sadiq
Sheikh Iftikhar
Shoaib Munir
Talib Hussain

Scotland
Daud Ahmad Qureshi
Muhammad Akbar
Tahir Nasim
Zahid Azmat
Ansar Hameed Qureshi
Khalid Chughtai
Khawar Saeed
Qureshi Akhtar Hamid
Rehman Majid
Sardar Imran Ahmad
Abdul Ghaffar Abid
Abdul Halim
Abdul Samad Khan
Akbar Ali
Akhtar Hamid Qureshi
Amanullah Khan
Arsalan
Mubarak Ahmad
Mubashar Shehzada
Muhammad Sajjad
Sharif Ahmad Naz
Zafar Iqbal

North West
Dr M Tanveer Arif
Dr Abdul Hafeez Khan
Sh M Waseem Hayat
Iftikhar Ahmad
Kamarul Akhatar Khan
Khalid Hayat
Sajid Arain
Abdul Mateen
Dr Ijaz Ahmad
Kalim Ahmad Bajwa
Lateef Bolirinva
Rana Saleem Ahmad
Tahir Saleem Rana
Abdul Hadim Ghulzar
Abdul Rauf Yusuf
Abid Anjum
Akram Malik
Anwar ul Haque
Attique Butt
Bashir Ahmad
Ch Mohamad Husain
Ch Munawar Ahmad
Daud Ahmad Pir
Dr Abid Ahmad
Dr Shams Mir
Hafeez Buttar
Hannan Ahmad Bhatti
Iftikhar ul Haq Khan
Imran Ahamd
Irfan Wahid
Kabir Nasir
Kahlid Hayat
Khawaja Nadim Ahmad
Majeed Adejumo
Malik Ehsan
Malik Hakeem
Mansoor Butt
Mian Nasir
Mohammad Anwar
Mubarak Ahamd
Mubashir A Khalid
M Akram Malik
Muhammad Shafique
Munawaer Ahamd Sahi
Mushtaq Ahmad Juja
Muzaffar Ahmad
Qadhi Nasir A Bhatti
Rauf Yosaf
Sh Bashir Ahmad
Sh Hameed
Sh Muzaffar Ahamd
Shaikh Babar Ahmad
Tahir Bajwah
Wasim Ahmad
Zahid Ahmad Tahir
Zahir Uddin

South West
Munawar Mughal
Naseem Ahmed
Shakeel Ahmed
Muhammad Anwar
Naseer Ahmad
Nasir Asif
Safeer Ahmed
Anaitullah
M. Anwar
Mubarak
Muhammad Barkatullah
Qasim
Sadat Ahmed
Saeed Munir Ahmed
Syed Altaf Ahmed

Tabligh Events Reports – Region Wise

East Region

Gillingham Majlis: Quran Exhibition

Gillingham held a Holy Quran exhibition on 1st March 2012 in Rochester Cathedral. **30** visitors including dignitaries such as the Mayor of Gillingham and Medway, the Mayor of Maidstone, the Dean of Rochester Cathedral and 12 local councillors viewed the exhibition.

Havering Majlis: Quran Exhibition

Havering held a two week Holy Quran Exhibition at a library in their allocated village South Woodham Ferrers. Visitor numbers are not confirmed as the library required only an unmanned exhibition, however the library has 50 visitors on average per day.



Newham Majlis : Quran Exhibition

Newham held a Holy Quran Exhibition on 28th April 2012 at Hartley Centre in East Ham. **32** visitors including Rt. Hon. Stephen Timms MP and a councillor from Newham Council viewed the exhibition. The MP was presented with a copy of the Holy Quran and some other Jamaat books.





Baitul Futuh Region

Sutton Majlis: Tabligh Stall

Sutton holds a regular stall on Sutton High Street. Regional Missionary Maulana Naseem Bajwa and Naib Sadr Ansarullah Dr Ijaz ur Rehman helped at the stall.





Middlesex Region

Regional Quran Exhibition at Baitul Aman

Middlesex Region held a Holy Quran Exhibition during the inauguration ceremony of Baitul Aman Mosque, Hayes on 4th March 2012. There were over 36 copies of Holy Quran displayed in different languages including Braille and a Quran reading device. Posters with Quranic verses were also displayed. **100** plus non-Ahmadi guests including dignitaries such as the Minister from the Indian High Commission, local MP and councillors, head teachers and Church leaders viewed the exhibition and showed keen interest by asking various questions.









Regional Quran Exhibition at Baitul Wahid

Middlesex Region held a Holy Quran Exhibition attended by Hazoor-e-Aqdas (may Allah strengthen his hands) during the inauguration of Baitul Wahid Mosque, Feltham on 24th Feb 2012. **140** non-Ahmadi guests showed keen interest in the exhibition by asking various questions.





MIDLANDS REGION

Birmingham East Majlis: Q & A Session

Birmingham East organized a Q & A session based on the theme 'Loyalty, Freedom, Respect, and Peace in Islam' on Sunday 22nd April 2012 in the village hall of their allocated village Knowle. The event was well advertised a few weeks beforehand in two local newspapers and with flyers and small posters placed in strategic points around the village including the library, surgery and village hall.

The Q & A Session was chaired by Naib Sadr Ansarullah, Mr Mansoor Kahloon. Tilawat was followed by a welcome address from Regional Nazim Midlands, Mr Syed Imtiaz Ahmed.

Missionary Incharge UK Maulana Ataul Mujeeb Rashed gave an informative and inspiring keynote address. His talk gave much food for thought to a captive audience which then opened up to a Q & A session.

A vote of thanks by the local Zaeem preceded a dinner between the hosts and their **26** (predominantly local English) guests.

All praise be to Allah, that within a few days of this exhibition, three bai'ats (a young couple with a baby) took place. The new members have been residing in Birmingham for the last six months and were under the Tabligh of Zaeem Birmingham East Mr Tariq Mahmood.











NORTH-EAST REGION

Regional Q & A Session at Masjid Al-Mahdi

A Regional Q & A Session was held at Masjid-ul-Mahdi in Bradford for Arab friends across the North-East Region on 22nd April 2012. Approximately **40** non-Ahmadi Arab guests from various countries including Morocco, Lebanon, Palestine, Egypt, Yemen and Sudan attended.

Sadr Majlis Ansarullah UK, Respected Chaudhry Waseem Ahmad chaired the event and Regional Nazim, Mr Ghulam Rubbani welcomed the guests and gave an English introduction to the Jamaat. Another welcome was given by Mr Bilal Tahir in Arabic with an introduction to the Keynote Speaker, Mr Hani Tahir whose address was also in Arabic and quite thought-provoking. During the Q & A session, both male and female Arab guests had the opportunity to ask questions. The programme ended with lunch during which Arabic speaking hosts sat with guests to discuss further queries on a personal basis.

The panel also included Regional Missionary Maulana Laiq Tahir and Arab Desk members Mr Kamal Ziabe Berroudja and Mr Ammar Al Misky.







Leeds Majlis : Mosque Tour



Following lengthy effort by local Zaeem Mr Shoaib Nayyer, the Rector of Leeds Parish Church **Mr Tony** visited and toured Al-Mahdi Mosque in Bradford on 21st February 2012. He also met with Regional Missionary Maulana Laiq Ahmad Tahir. A discussion about Islam Ahmadiyyat and Christianity took place for 1½ hours. The meeting ended with a copy of the Holy Quran with English Translation being presented to the Rector.

Keighley Majlis: Library Exhibition

Below is a local newspaper report about this event.

Thursday, 8 March 2012 **Keighley News**

A Muslim group staged a two-week exhibition in Keighley library to dispel what it describes as misrepresentations of Islam's central text.

Temporary information boards displaying explanations of the content of the Koran were displayed on the library's ground floor, and were provided by the Keighley Ahmadiyya Muslim Association.



The association's external affairs secretary, Mujeeb Rahman, said Muslims who misinterpret the Koran have given ammunition to non-Muslims who want to portray Islam and its followers as dangerous and violent.

"We believe the Koran's message is pertinent to every age," he said.

"People say now the world has changed so some of the commands of the holy Koran are abrogated, that is absolutely wrong. We believe God is all knowing so would know about the changes of the future."

Sheffield Majlis: Q & A Session

Sheffield held a Q & A session on 25th March 2012 conducted by Acting Regional Nazim, Mr Rashid Amini with the local Zaeem. **8** members of the Unitarian Church Doncaster attended this session.

The programme included a presentation on the second coming of Jesus Christ (on whom be peace) and a Q & A session. The Head of the Unitarian delegation, **Mr Tom McCready** also spoke about their faith advising that Unitarians do not believe Jesus to be the son of God, nor do they associate any partner with One God.





Spen Valley Majlis: School Visit

Majlis Spen Valley Zaeem Mr Arif Ahmad visited Lee Brigg School in Normanton on 6th March 2012 to give an interactive talk to **60** children (aged 4-7) and **2** teachers about Mosques. He had previously contacted this school and presented a free copy of the Holy Quran to the Deputy Head teacher **Mrs Donna Adams**, which led her to request this school visit and talk. During the session, children were shown Islamic artifacts including prayer mats and pictures of Baitul Futuh Mosque. They asked many questions, tried on hats and scarves and were given sweets at the end. Mrs Adams wishes for her school to visit Bradford Mosque and also to maintain links with our Jamaat.





South Region

Tabligh Stall Pictures





North-West Region

Blackburn Majlis: Quran Exhibition

Blackburn held a Holy Quran Exhibition on 14th March 2012. Regional Missionary Maulana Muhammed Akram Malik spoke about the importance of charity and Regional Nazim Dr Mohammed Tanveer Arif spoke about the Jamaat's humanitarian work. A cheque for £750 was also presented to East Lancashire Hospice Blackburn. The Lancashire Telegraph photographed the event and published a group photo in their 15 March 2012 edition.





North-West Region

Liverpool Majlis: Q & A Session

Liverpool held a seminar on "Solution to Financial Crises and Global Peace" at the Devonshire House Hotel on Saturday 14th April 2012. Naib Sadr Ansarullah Dr Ijaz-ur Rehman chaired the event. Local Zaeem Mr Iftikhar-ul Haq Khan gave a welcome address in which he mentioned that the 'Great City of Liverpool' has a historic connection with the worldwide Ahmadiyya Muslim Community as when the Second Spiritual Leader of the Community visited Britain in 1924 he arrived by ship at Liverpool. Regional Nazim Dr Mohammed Tanveer Arif gave an introduction to the worldwide Ahmadiyya Muslim Community.

Missionary Incharge UK Imam Ataul Mujeeb Rashed delivered the keynote speech and answered questions from the audience. Imam Sahib also drew the audience's attention to concerns raised by Hadhrat Khalifatul Masih V (may Allah strengthen his hands) regarding the looming threat of a third world war if the world's political and religious leaders do not heed the worsening political crises across the world and make meaningful efforts to restore peace in the world.

30 non-Ahmadi guests attended including dignitaries such as Councilor Richard Kemp, Councilor Liam Robinson and some Merseyside Police officials.

The event ended with a vote of thanks by Mr Liam Robinson.





Manchester South Majlis: Village Exhibition

Manchester South organized a second Holy Quran Exhibition in their allocated village of High Lane on 25 March 2012. The Majlis widely advertised the event by putting adverts on the village notice boards and giving invitations in their door-to-door visits. Alhamdulillah **31** local residents visited and took keen interest in the displays and copies of Holy Quran made available in approximately 52 languages. A Jamaat documentary was also played continuously throughout the exhibition therefore it was a truly multimedia event.

Some guests left comments and others had their questions answered by discussions with local Ansaar. One visitor purchased copy of Holy Quran and another two bought copies of the book 'Jesus in India'. One contact remained in discussion with Naib Nazim Tabligh Mr Khalid Hayat for about 5 hours. He promised to keep in touch with the Jamaat for further discussion/information.











Remember that your Tabligh event will only be complete once you have followed up your Tabligh contacts with letter of thanks. (1) Send all contact details received immediately after the event to Qiadat Tabligh at tabligh.ansar@gmail.com (2) Send a letter, email or text to thank guests within one week of the event (3) inform Qiadat Tabligh once this has been sent.

تبلیغی پروگراموں کی ریجن وار رپورٹس، مجلس انصار اللہ UK

SOUTH REGION

مورخہ 28اپریل 2012ء بروز ہفتہ مسجد طاہر Catford میں قرآن کریم کی نمائش کا اہتمام کیا گیا۔ اور مجلس سوال و جواب منعقد کی گئی ۔ جس کا عنوان ''سوسائٹی میں امن کا قیام'' تھا۔ قریبی گھروں میں 400 کی تعداد میں پروگرام سے متعلقہ اشتہارات تقسیم کئے گئے۔ مکرم اظہر محمود صاحب ریجنل ناظم ساؤتھ ریجن نے پروگرام کو کامیاب بنانے کے لئے اپنی تبلیغ ٹیم کے ساتھ بھرپور کوشش کی۔ اس پروگرام میں 38 غیر از جماعت مہمان شامل ہوئے۔ مرکز سے مکرم ڈاکٹر اعجاز صاحب نائب صدر صف دوئم، مکرم چوہدری رفیق جاوید صاحب نائب صدر اور خاکسار شکیل احمد بٹ ایڈیشنل قائد تبلیغ شامل ہوئے۔

مکرم امام عطاء المجیب راشد صاحب نے مقررہ موضوع پر حاضرین سے خطاب کیا اور سوالوں کے جوابات دیئے۔ نمازِ مغرب وعشاء کی ادائیگی کے بعد ایک پاکستانی نوجوان نے امام صاحب سے حضرت عیسیٰ علیہ السلام کے زندہ آسمان پر جانے اور آخری زمانہ میں آمد پر سوالات کئے، امام صاحب نے تفصیل کے ساتھ جوابات دیئے۔







BAITUL FUTUH REGION

مجلس Epsom نے مورخہ 10مارچ 2012ء کو ایک مقامی لائبریری میں قرآن کریم کی نمائش کا اہتمام کیا۔ یہ نمائش لائبریری کے مین ہال میں لگائی گئی تھی ۔ 23 غیر از جماعت مہمانوں نے شرکت کی اور خاص طور پر اس نمائش میں لگائے گئے پوسٹرز کا مطالعہ کیا۔ یہ لائبریری بہت مصروف رہتی ہے اللہ کے فضل سے زعیم مجلس مکرم ایوب ندیم صاحب کی کوشش سے اس لائبریری میں بک سٹال اور قرآن کریم کی نمائش لگانے کی اجازت ملی۔ ریجن سے مکرم طیب احمد صاحب زعیم اعلیٰ بیت الفتوح اور مرکز سے مکرمی صدر صاحب مجلس انصار اللہ یوکے شامل ہوئے۔

اسی لائبریری میں مجلس نے دوبارہ مورخہ 21اپریل 2012ء بروز ہفتہ کو قرآن کریم کی نمائش کا اہتمام کیا۔

اللہ تعالیٰ کے فضل سے 20 غیر از جماعت مہمان شامل ہوئے۔ مرکز سے مکرم شیخ رفیق طاہر صاحب معاون صدر، مکرم چوہدری رفیق جاوید صاحب مکرم منصور احمد کاہلوں صاحب اور مکرمی صدر صاحب مجلس انصار اللہ یوکے شامل ہوئے۔







مجلس New Malden نے مورخہ 21اپریل 2012ء بروز ہفتہ ایک مقامی لائبریری میں قرآن کریم کی نمائش کا اہتمام کیا۔ جس کا عنوان ''سوسائٹی میں امن کا قیام'' تھا۔ قریبی گھروں میں 3800 کی تعداد میں پروگرام سے متعلقہ اشتہارات تقسیم کئے گئے۔ مکرم چوہدری کلیم انجم صاحب زعیم مجلس نے انصار کو ایریا تقسیم کرکے پروگرام کو کامیاب کرنے کے لئے کام کیا۔ تقریباً 5 گھنٹے نمائش لگائی گئی، اللہ تعالیٰ کے فضل سے 73 غیر از جماعت مہمان شامل ہوئے۔ مرکز سے مکرم شیخ رفیق طاہر صاحب معاون صدر، مکرم چوہدری رفیق جاوید صاحب مکرم منصور احمد کاہلوں صاحب اور مکرمی صدر صاحب مجلس انصار اللہ یوکے شامل ہوئے۔ اس پروگرام میں مکرم حافظ مشہود صاحب مربی سلسلہ شامل ہوئے اور مہمانوں سے گفتگو میں مدد فرمائی۔









تبلیغی پروگراموں کی ریجن وار رپورٹس، مجلس انصار اللہ UK

اس پروگرام میں مکرم داؤد عابد صاحب مربی سلسلہ شامل ہوئے اور حاضرین کے سوالوں کے جوابات دیئے۔







مجلس Deer-Park نے مورخہ 29 اپریل 2012ء بروز اتوار مجلس نے اپنے متعلقہ Village میں قرآن کریم کی نمائش کا اہتمام کیا۔ جس کا عنوان ''سوسائٹی میں امن کا قیام'' تھا۔ قریبی گھروں میں 800 کی تعداد میں پروگرام سے متعلقہ اشتہارات تقسیم کئے گئے۔ 7 غیر از جماعت مہمان شامل ہوئے۔ ریجن سے مکرم رانا عبد الطیف صاحب زعیم اعلیٰ شامل ہوئے۔ اس پروگرام میں مکرم داؤد عابد صاحب مربی سلسلہ شامل ہوئے اور مہمانوں کے سوالوں کے جوابات دیئے۔

ISLAMABAD REGION

مجلس Islamabad نے مورخہ 12 مارچ تا 16 مارچ 2012 کو Farnham کے ایک Sixth Form School کی لائبریری میں قرآن کریم کی نمائش کا اہتمام کیا۔ یہ نمائش لائبریری کے مین ہال میں لگائی گئی تھی۔ اس سکول میں 400 سے زائد طلباء و طالبات اور سکول انتظامیہ نے خاص طور پر اس نمائش میں لگائے گئے پوسٹرز کا مطالعہ کیا۔ اس نمائش کو لگانے کے لئے خاص طور پر لندن سے نائب قائد تبلیغ مکرم رانا عرفان صاحب اور ان کے ساتھ مکرم عمر رسول صاحب اور مکرم عثمان صاحب گئے۔ مکرم محمد احمد نعیم صاحب زعیم مجلس انصار اللہ اسلام آباد اور ان کی ٹیم نے بھی خاص محنت سے کام کیا۔ اللہ تعالیٰ آئندہ بھی ایسے مواقع عطاء فرماتا رہے۔ آمین

LONDON REGION

مجلس Fazl-Mosque نے مورخہ 21 اپریل 2012ء بروز ہفتہ Horsley Village میں میں قرآن کریم کی نمائش کا اہتمام کیا۔ جس کا عنوان ''سوسائٹی میں امن کا قیام'' تھا۔ قریبی گھروں میں 1000 کی تعداد میں پروگرام سے متعلقہ اشتہارات تقسیم کئے گئے۔ مکرم نعیم احمد رضا صاحب زعیم مجلس نے انصار کے ساتھ مل کر بھرپور کوشش کی مگر صرف 3 غیر از جماعت مہمان شامل ہوئے۔ مگر ہر ایک نے بہت دلچسپی اور گہرائی سے قرآن پوسٹرز کا مطالعہ کیا اور گفتگو کی۔ مرکز سے مکرم شیخ طارق محمود صاحب زعیم اعلیٰ لندن اور مکرم چوہدری رفیق جاوید صاحب نائب صدر شامل ہوئے۔ اس پروگرام میں مکرم عبد المومن زاہد صاحب مربی سلسلہ شامل ہوئے اور حاضرین کے سوالوں کے جوابات دیئے۔









MAJLIS WIMBLEDON PARK TABLIGH STALL IN BYFLEET VILLAGE











تبلیغی پروگراموں کی ریجن وار رپورٹس، مجلس انصار اللہ UK

تبلیغی مساعی

اللہ تعالیٰ کے فضل سے مجلس انصار اللہ یوکے کو اپنے پیارے امام

حضرت اقدس خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز کی تبلیغی نصائح کی روشنی میں تبلیغ کی اہم ذمہ داریوں کو سر انجام دینے کے لئے مجالس اور ریجن میں ہفتہ وار Village اور City میں تبلیغی پروگرام برائے ملینیم لیفلیٹس کی تقسیم اور تبلیغی سٹالز کے علاوہ مختلف تبلیغی پروگرام منعقد کئے گئے۔ جن میں مجالسِ سوال و جواب اور قرآنِ کریم کی تعلیمات پر مبنی پوسٹرز آویزاں کئے گئے اور قرآنِ کریم کے مختلف تراجم کی نمائش لگائی گئیں۔ جن کی مختصر رپورٹ ریجن وائز پیش کی جارہی ہے۔ اللہ تعالیٰ تمام شامل ہونے والوں کو حقیقی معنوں میں اسلام اور احمدیت کی تعلیمات کو سمجھنے کی توفیق عطاء فرمائے۔ آمین۔ اللہ تعالیٰ ہمیں پہلے سے بڑھ کر احسن طریق پر دعوتِ الیٰ اللہ کرنے کی توفیق دے اور تمام حصہ لینے والوں کو دین و دنیا کی بہترین حسنات سے نوازے۔ آمین

HERTFORDSHIRE REGION

مجلس Stevenage نے مورخہ 23 جنوری 2012 ایک مقامی سکول John Henry Newman School Stevenage میں، سکول کی انتظامیہ سے ٹائم لے کر ایک لیکچر کا اہتمام کیا۔ اس لیکچر میں 30 طلباء شامل ہوئے۔ لیکچر کا موضوع اسلامی تعلیمات تھا۔ اس لیکچر کو بہت سراہا گیا اور لیکچر کے اختتام پر طلباء نے اسلام پر کئے جانے والے اعتراضات، جہاد اور عورت کے مقام کے بارے میں مختلف سوالات کئے جن کے جوابات دیئے گئے۔

سکول انتظامیہ کی طرف سے دعوت ملی کہ دوبارہ اس قسم کے لیکچر کا انتظام کریں۔ لہذا مورخہ 26 جنوری 2012 کو دوبارہ لیکچر دیا گیا۔ اس لیکچر میں 60 طلباء و ٹیچرز کی شمولیت تھی۔ اس لیکچر کو بھی بہت پسند کیا گیا اور اساتذہ نے ایک دفعہ پھر ایک اور لیکچر کا انتظام کرنے کی دعوت دی۔ چنانچہ مورخہ 30 جنوری 2012 کو دوبارہ لیکچر دیا گیا۔ اس لیکچر کے دوران بھی حاضری 60 طلباء اور 6 اساتذہ رہی۔ ان لیکچرز کے نتیجہ میں جماعت کا بہت اچھے انداز میں تعارف کروانے کا موقع ملا۔ طلباء نے جماعتی لٹریچر حاصل کئے۔ اور بڑی دلچسپی کے ساتھ جوابات کو سنا۔ سکول کی انتظامیہ کے ساتھ بہت اچھے تعلقات استوار ہو گئے ہیں۔ اللہ کرے کہ اس سے مذید پروگرام کرنے کا بندوبست ہو جائے۔ آمین۔ مکرم رفیع صاحب ریجنل ناظم کو ان لیکچرز کے اہتمام کرنے میں نمایاں خدمات کا موقع ملا۔

مجلس Watford نے مورخہ 28 جنوری 2012 قرآن نمائش کا اہتمام کیا اس نمائش کو دیکھنے کے لئے 203 مہمان تشریف لائے۔ ان مہمانوں نے ہال میں لگائے گئے قرآن کریم کے مختلف پوسٹرز کو پڑھنے میں کافی دلچسپی لی اور بعض مہمانوں نے سوالات کئے جن کے جوابات دئے گئے۔ قرآن کریم، آنحضور صلی اللہ علیہ وسلم، اور حضرت مسیح موعود علیہ السلام سے متعلق 300 سے زائد مختلف پمفلٹ تقسیم ہوئے۔ اسی طرح 100 سے زائد قرآن کریم کی منتخب آیات پر مبنی کتابچہ بھی مہمانوں میں تقسیم کئے گئے۔ اسی مجلس Watford نے مورخہ 25 اور 26 فروری 2012 کو بھی ایک مقامی لائبریری St Albans Central Library میں قرآن کریم کی نمائش کا اہتمام کیا گیا۔ چونکہ یہ نمائش لائبریری کے مین داخلے والے ہال میں لگائی گئی تھی اس لئے ہر فرد نے اس خوبصورتی سے لگائی گئی نمائش کو دیکھا لیکن ان میں سے 33 افراد نے خاص طور پر اس نمائش میں لگائے گئے پوسٹرز کا مطالعہ کیا اور 10 منتخب آیات کتابچہ اور 20 دیگر جماعتی کتابچے مہمانوں کو دیئے گئے۔





BAITUN-NOOR REGION

مجلس Peckham نے مورخہ 21 اپریل 2012ء بروز ہفتہ میں قرآن کریم کی نمائش کا اہتمام کیا۔ جس کا عنوان ''سوسائٹی میں امن کا قیام'' تھا۔ قریبی گھروں میں 500 کی تعداد میں پروگرام سے متعلقہ اشتہارات تقسیم کئے گئے۔ 3 غیر از جماعت مہمان شامل ہوئے۔ ریجن سے مکرم زعیم اعلیٰ صاحب اور مرکز سے مکرم شیخ رفیق طاہر صاحب معاون صدر مکرم منصور احمد کاہلوں صاحب نائب صدر اور مکرمی صدر صاحب مجلس انصار اللہ یوکے شامل ہوئے۔ اس پروگرام میں مکرم مرزا نصیر احمد صاحب مربی سلسلہ شامل ہوئے اور حاضرین کے سوالوں کے جوابات دیئے۔

مجلس Balham نے مورخہ 3 مارچ 2012 بروز ہفتہ مجلس سوال و جواب منعقد کی اور قرآن کریم کے مختلف زبانوں میں تراجم اور قرآن پوسٹرز کی نمائش کا اہتمام کیا۔ اس پروگرام میں غیر از جماعت 20 مہمانان کرام تشریف لائے۔ جن کا تعلق برازیل، بنگلہ دیش اور مقامی برٹش قومیتوں سے تھا۔ تلاوت قراان کریم کے بعد جماعتی عقائد کا تعارف اور رفاعی کاوشوں کا مختصر تعارف پیش کیا گیا۔ اس کے بعد مہمانوں نے مختلف سوالات پیش کئے جس کے جوابات مکرم مولانا رانا برہان احمد صاحب استاد جامعہ احمدیہ و مربی سلسلہ نے دیئے۔ اسی طرح جامعہ احمدیہ یوکے کے چار طلباء نے بھی مہمانوں سے گفتگو کی۔ مکرم نصیر عابد صاحب زعیم مجلس نے پروگرام کو کامیاب بنانے کے لئے ہر ممکن کوشش کی۔ ریجن سے مکرم رانا عبد الطیف صاحب زعیم اعلیٰ بیت النور اور مرکز سے مکرمی صدر صاحب مجلس انصار اللہ یوکے شامل ہوئے۔





مجلس Earlsfield نے مورخہ 21 اپریل 2012ء بروز ہفتہ اپنے متعلقہ Village Godstone میں قرآن کریم کی نمائش کا اہتمام کیا۔ جس کا عنوان ''سوسائٹی میں امن کا قیام'' تھا۔ قریبی گھروں میں 700 کی تعداد میں پروگرام سے متعلقہ اشتہارات تقسیم کئے گئے۔ 9 غیر از جماعت مہمان شامل ہوئے۔ ایک سکول ٹیچر نے دعوت دی کہ ان کے سکول میں قرآن کریم کی نمائش لگائیں اور پروگرام کریں، ہم بھی سکول کے بچوں کو لے کر آپ کی مسجد آئیں۔ اس پروگرام کے لئے ہال بکنگ کروانے میں مکرم بشارت احمد سرویا صاحب نائب قائد تبلیغ نے مدد کی۔ ریجن سے مکرم رانا عبد الطیف صاحب زعیم اعلیٰ اور مرکز سے مکرم چوہدری رفیق جاوید صاحب نائب صدر شامل ہوئے۔

TABLIGH NEWS LETTER

March & April 2012

Majlis Ansarullah UK Qiadat Tabligh

پیش لفظ

ہمارے پیارے امام حضرت خلیفۃ المسیح الخامس ایدہ اللہ تعالیٰ بنصرہ العزیز نے انصار کو خطاب کرتے ہوئے سالانہ اجتماع مجلس انصار اللہ یو کے 2009 کے موقع پر فرمایا تھا کہ:

"انصار اللہ کو ہمیشہ یہ یاد رکھنا چاہئیے کہ وہ اس انعام سے حقیقی رنگ میں تبھی فیض اٹھائیں گے جب وہ ہر وقت اپنے ذہن میں یہ رکھیں گے کہ بحیثیت انصار اللہ ہم اس جسم کا اہم عضو ہیں اور جسم کی بقا کے لئے ضروری ہے کہ اس کا ہر عضو سلامت ہو اور ہم نے اپنا نام اللہ تعالیٰ کا مدد گار رکھ کر اپنے آپ کو جماعت کا وہ اہم حصہ بنا لیا ہے جس کے عملی نمونے اور پاک تبدیلیاں دوسری تنظیموں اور افرادِ جماعت سے بہت بڑھ کر ہونی چاہئیں۔ ہماری مالی قربانیوں کے میعار بھی دوسروں سے بلند ہوں۔ ہماری تبلیغی سرگرمیوں کے میعار بھی دوسروں سے بلند ہوں۔ ہماری عبادتوں کے میعار بھی دوسروں سے بلند ہوں۔ جب یہ باتیں ہوں گی تو ہم حقیقی انصار اللہ کہلائیں گے۔"

اس خطاب میں مجلس انصار اللہ کو فارغ انصار کے لئے تبلیغی سکیم بنانے کی طرف توجہ دلاتے ہوئے فرمایا کہ:

"انصار اللہ کی ایک خاصی تعداد ایسی ہے جو فارغ ہے تو بجائے گھر میں بیٹھنے کے، گھر والوں کو پریشان کرنے کے مجلس انصار اللہ کو باقاعدہ ایسی سکیم بنانی چاہئے جس کے تحت انصار اللہ کے جو ممبران ہیں اُن کو تبلیغ کے لئے استعمال کیا جائے اور وہ انصار جو فارغ ہیں خود بھی اپنے آپ کو اس کے لئے پیش کریں اور تبلیغ کے میدان میں مدد کریں۔"

اللہ تعالیٰ کے فضل سے امسال قیادت تبلیغ کے سالانہ پروگرام کے تحت مجلس انصار اللہ یو کے نے مجالس کو تبلیغی ٹارگٹ دے رکھا ہے کہ ہر ماہ اپنے متعلقہ تبلیغی Village میں جا کر تبلیغ سٹال لگائیں اور گھر گھر جا کر ملینیم لیفلیٹس کرتے ہوئے دعوتِ الی اللہ کریں اور لوگوں سے ذاتی رابطے بڑھائیں اور مجالس سوال و جواب منعقد کریں۔ اسی طرح مجالس اپنے مقامی ایریا City میں بھی تبلیغی سٹال لگائیں اور نمائش لگا کر مجالس سوال و جواب منعقد کریں، جس کے لئے اپنے قریبی پڑوسیوں کے ساتھ تبلیغی مواقع تلاش کریں اور پیغام حق پہنچائیں۔

محترمی زعماء اعلیٰ / ریجنل ناظمین / زعماء مجالس صاحبان کے نام

گذارش ہے کہ قرآن کریم کی نمائش اور مجالس سوال و جواب کی ہفتہ وار رپورٹس بناتے وقت مندرجہ ذیل points کو مد نظر رکھیں، تاکہ نیشنل رپورٹ برائے حضور اقدس اور برائے اشاعت انصار الدین وغیرہ کے لئے رپورٹس کا معیار بہتر بنایا جاسکے۔

- پروگرام کی تیاری کے دوران کتنی تعداد میں دعوت نامے تقسیم کئے گئے۔
- پروگرام کس کی زیر صدارت منعقد ہوا اور اُن کا عہدہ بھی لکھیں۔ مرکز سے شامل ہونے والے عہدیدران کے نام لکھیں۔
- اس پروگرام میں کس مربی سلسلہ کی شرکت ہوئی اور تقریر کا موضوع کیا تھا۔
- پروگرام میں شامل غیر از جماعت مہمانوں کی تعداد لکھی جائے۔ اگر کوئی خاص مہمان مثلاً میئر، کونسلر، MP شامل ہوئے ہوں تو ان کے نام اور پوزیشن لکھیں۔
- دورانِ پروگرام اگر کوئی خاص سوال پیش آیا ہو تو اُس کی تفصیل لکھیں۔
- اس پروگرام کی تیاری میں حصہ لینے والے انصار کے نام لکھیں۔
- مجلس سوال و جواب / قرآن کریم کی نمائش کے موقع پر آنے والے مہمانوں کے ساتھ میعاری تصاویر بنائیں اور پروگرام کے اگلے روز درج بالا نقاط کو مدِ نظر رکھتے ہوئے رپورٹ تیار کر کے، تبلیغ ای میل tabligh.ansar@gmail.com پر تصاویر کے ساتھ بھجوادیں۔

ممبران نیشنل عاملہ نے نوٹ کیا ہے کہ بعض مجالس قرآن پوسٹرز کو لگاتے وقت ترتیب کا خیال نہیں رکھتیں۔ اس سلسلہ میں گذارش ہے کہ ان پوسٹرز کو ایک خاص ترتیب سے لگایا جانا ضروری ہے۔ اس نیوز لیٹر میں دی گئی لسٹ کے مطابق پوسٹرز آویزاں کیا کریں۔ جزاکم اللہ

شکیل احمد بٹ

ایڈیشنل قائد تبلیغ

مجلس انصار اللہ یو کے

قیادت تبلیغ ٹیم ممبران

میاں عبد الوہاب۔ قائد تبلیغ

شکیل احمد بٹ۔ ایڈیشنل قائد تبلیغ

نائبین

منیر احمد راجہ۔ لیاقت علی شمسی

ناصر اور چڈ۔ ڈاکٹر غضنفر شیخ۔ سلطان احمد

انس احمد بٹ۔ راجہ محمد احمد۔ بشیر طاہر۔ مشہود گلزار

نائبین برائے ریجنل Coordinators

بشارت احمد سرویا۔ شیخ برکات الرحمٰن کپورتھلوی

رانا عرفان شہزاد۔ سلمان اختر چوہدری

محمد محمود خان۔ رانا سلیم اللہ خان۔ راوف احمد طاہر